

AN
INQUIRY
INTO THE
SUBJECT
AND
MANNER
OF
APOSTOLICAL PREACHING
A
SERMON.

PREACHED OCTOBER 9TH, 1764

AT THE OPENING OF THE
SYNOD OF GLASGOW AND AYR

BY

ARCHIBALD SMITH, *K*
MINISTER OF THE GOSPEL AT FINTRY.

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IN OUR

SUBJECT

M A N N E R

APOSTOLICAL TEACHING



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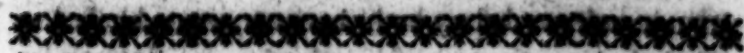
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A R C H I B A L D S M I T H

MINISTER OF THE GENERAL ASSEMBLY

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**Inquiry into the Subject and Manner of
Apostolical Preaching.**

1 COR. i. 23.

—But, we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

IT is the peculiar blessing of the present age, and of these lands of liberty, in which we live, that the evidences of our holy Christian religion, are set before the world, by very many free and able inquirers, with such accuracy, clearness, and precision, as that, upon due attention, to an unbiassed mind, nothing is more CERTAIN than its divine original.

True it is, that no age of the world hath ever produced such artful, and bold attacks against the truth of the religion of Christ, as the present, and preceding one have done.

In order to destroy its evidences, or, at least, to obscure their light, all the arts of ingenuity have been practised, the depths of literature have been, thoroughly, searched, and the tortures of criticism keenly applied, whilst human nature hath been represented by many, as too divine a thing to have any need of Revelation's aid; and there have not been wanting some, who have treated the doctrines of re-

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vealed religion, as well as its evidences, with ridicule, and who, in order to destroy both, have not, even, blushed to attack the laws of nature itself, and to become advocates for some of the grossest kinds of sensuality and vice.

But notwithstanding the most artful and most inveterate opposition, the evidences of Christianity, like religion itself, appear to be founded upon an impregnable rock, the greater the number of its antagonists have been, the more seemingly learned and inquisitive, or the more openly bold and audacious; and the more diversified the manner of their attacks, in proportion hath the light of its evidences shone brighter, and every additional secret, or open enemy to its cause, hath, in the eye of reason, and free inquiry, appeared in the issue, but as an additional trophy of its victories.

Whilst this is the case with the evidences of Christianity, how unhappy is it for the Christian world, as well as strengthening to the cause of infidelity, that, amongst those professing the religion of Jesus, there should be so many differences and disputes as to the precise nature of Christianity itself.

From what variety of sources, this hath arisen in the Christian world—at present, it is not proper for me to inquire, nor will I take upon myself to say.

Perhaps, amongst other reasons, the pre-conceived opinions, or the political interests of many leading men in the Christian church, in all ages subsequent to the apostolic, have, more or less, warped their understandings, and led them, in consequence, to exhibit, to open view, the body of the Christian religion, in a dress suited to their own taste.

Hence, different names and denominations amongst Christians have been formed, and these, again, subdivided into more partial oppositions; many of them, no doubt,

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though much in the wrong, yet animated with an honest intention, whilst others, perhaps, artfully to support a worldly interest, put on the cloak of religion, and shew themselves fervent in its cause. And thus it hath generally happened, that Christians, being distinguished into so many names, and parties, the various denominations of them are more willing to learn their Christianity from that body, or party to which they adhere, or their respective leaders, than from the sacred oracles of truth.

But, surely, though this, in all ages, hath been too, too much the case, and, perhaps, even as much amongst those, who pretend the highest refinement and taste, as amongst others, who are a great deal lower rated—we, whose lips should preserve knowledge, and in whose mouth, the law of truth should be—We, surely! will never act so low a part, as to form our ideas of Christianity, at SECOND HAND; or be so base, as to make our religious sentiments truckle to A PARTY. No. We have the law, and the testimony to go to, and from thence, animated by the charms of divine truth, to produce genuine Christianity, to the view of all the world.

That this is our proper business as preachers of the gospel, will, I hope, my Reverend Fathers, and Brethren, sufficiently, apologize for me, with you, as to the choice of my present subject of discourse, which, in compliance with laudible custom, upon occasions of this kind, I have chosen, relative to a branch of our profession, as ministers of Christianity. A branch of it, which is, indeed, the most important*, and to which our natural parts, our learned acquisitions, our private lives, and public conduct ought, all, to contribute, with unremitting care, and activity..

And, I hope, it will be understood by my Reverend

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* 1 Cor. i. 17.

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hearers, that I mean not, in treating of this important subject, to act the part of a teacher to my superiors. But, only, in their hearing, and under their correction, to inquire into the genuine nature of Christianity, as displayed in the sacred oracles, and to search for it, particularly, as the subject of apostolical preaching, in these authentic records. And, this, I will endeavour to do, with all the diffidence of one who well knows how apt he is to fall into mistakes, how, frequently, good men differ in their sentiments, and how, often, those, who enjoy the highest external advantages as to religion—; or they who make the loudest boast of reason, and refinement are blinded with the grossest prejudices.—These, last, CHARACTERS, were, in particular, no strangers to the great apostle of the Gentiles: he often experienced their opposition, and by the assistance of an almighty aid always triumphed over their power, and continued in his work of preaching, until he finished his course, in nothing, more remarkable than in his extraordinary success, notwithstanding the deeply rooted prejudices of Jews and Gentiles, and the virulent opposition, often given him by both: yet nothing intimidated, he asserts his character, and constant work, and that of his brethren the rest of the apostles too, in opposition to the prejudices, and power of the most distinguished forknowledge, amongst the Jews, or of the most eminent philosophers, amongst the Gentiles. Saith he, in the words of the text—“We preach Christ crucified, unto the Jews a “stumbling-block, and unto the Greeks foolishness.” In discoursing from which, it is proposed to inquire—

First, Into the *subject*, and then—

Secondly, Into the *manner of apostolical preaching*.—

Lastly, To *apply* what shall be said.

As to the *first*—The subject of apostolical preaching. The apostle, in the context, expresseth it in various lan-

guage. He calls it, the gospel*. — Preaching the cross of Christ**. — Preaching Christ. — Christ, and him crucified†. — And in the text, Christ crucified. And, all, this variety of language, he expressly useth as significative of the same thing, only, it is obvious to see in some of these phrases, that he placeth peculiar emphasis on what, he judged most important, and to be, as it were, the soul, and animating principle of the Christian system. This is, particularly, observable in the words of my text. “We preach Christ crucified;” and who, because he was crucified, and because of the PECULIAR DOCTRINES connected with, or founded upon his cross, was to the Jews a stumbling block, and to the Greeks foolishness. —

In one word, then, Christ crucified was the subject of apostolical preaching. —

And this, in the first place, signifies the same thing, as the DOCTRINES of Christ, who was crucified: this, it doth by a very usual figure of speech, in all languages; the works, or what a person is the author of, being commonly expressed by the author's name. Thus, to preach the doctrines of Christianity, is often, in the language of the New Testament, expressed by preaching Christ. —

This in general.

But there is in the text, a very particular emphasis laid in the word, crucified — pointing out —

That as every doctrine relative to the mission, person, and offices of Christ, every moral precept, precious promise, and awful threatening of the gospel; in a word, every thing, which he teaches us to believe, and also to do, that as all these were, by the apostles, regarded as doctrines essentially included in preaching Christ: so — the doctrines relative unto, or founded upon the cross of Christ, were, in their preaching held as the primary, and essential principles of the Christian system. —

* ver. 17.

** ver. 18.

† ver. 24.

‡ chap. ii. ver. 21.

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Not, that we are, so, to understand our apostle, as that their regards to these doctrines weakened their attachments to the other doctrines of Christianity: quite the contrary: But, that, the peculiars of the cross claimed their primary regard in preaching, as they enlighten the whole complex scheme of religion, and morality, and give an animating influence to the whole.

The love of God the Father, to man, gloriously displayed in the cross of Christ; God, in our nature, incarnate, humbled, suffering, crucified, dying, expiating our guilt, bringing in an everlasting righteousness, purchasing the promised Spirit*, and all spiritual blessings, as essential parts of his redemption; as well as delivering us from the curse of the law, and from the misery of sin:—and men, according to the apostle, obtaining interest in all this, through faith†, in his blood, who is the propitiation;—the resurrection, ascension, and mediatorial rule in heaven, of the same Christ, who was crucified;—his second coming, and the general resurrection to be effected by him, and consequent judgment;—all these, with the other doctrines, respecting a crucified Redeemer, in their extensive import, display, in the clearest light, the manner of a sinner's reconciliation with God, and the happiness connected with it; and constrain to the practice of universal goodness, in point of duty, and interest; whilst they lead the heart captive, and bring the whole soul in subjection unto God, and inspire with delight in running in the ways of his commandments: and thus, the apostle, in their preaching, always considered them.

They published the gospel, or the peculiars of Christianity, in a twofold view: either, as a remedial plan for the ignorance, guilt, and misery of a sinful world; or, as the foundation of a religious, and moral plan. And, in this last light, they always considered the remedial doctrines, as the soul and spirit of the religious and moral.

* Gal. iii. 14.

† Rom. iii. 25.

The different sects of philosophers, in all ages, always, had their first principles of morals peculiar to themselves, upon which they founded; as they still have them, if not in reality, at least, in words, differing from one another.—Christianity, as an institution from heaven, hath its first principles of religion, and morality, peculiar to itself, laid in its remedial doctrines.—This, particularly, appears to be the spirit, of what the apostle means, by preaching Christ crucified: for, it would be doing violence to language, to understand no more, by the expression, crucified, in the text, than an adjected descriptive word, in order, only, to distinguish the person of Christ, from others, who might be the teachers of religion, whether, true, or false.

Our apostle hath in the context, and text, given the most plain and firm grounds, for this observation.

First of all, in the context he appears, remarkably, explicit as to the purpose above expressed: in verses 17. and 18. he calls his own preaching, and all, that the other apostles preached, preaching the cross; and refers all the effect of preaching, to the cross, viz. to the infinite merit of it, and to the peculiar doctrines connected with, or founded upon it. And lest there should, still, remain any doubt of this; in words as much guarded, as language can possibly afford, chap. ii. ver. 2. he, thus expresseth himself, "For I determined not to know any thing among you, save Jesus Christ, and HIM CRUCIFIED;" In which words he, plainly, distinguisheth betwixt what might be supposed, only, to mean the general doctrines of the Christian religion, and the peculiars of a crucified Saviour, and placeth the principal weight of the matter, upon the last of these.

But, in the *Second* place—What is clearly decisive on this point, is the text itself. We preach CHRIST CRUCIFIED unto the Jews A STUMBLING BLOCK, and unto the Greeks FOOLISHNESS.

That the doctrines of Christianity, relative unto the supreme God, or its morals could be described as a stumbling block to the Jews, or as foolishness to the heathen philosophers (for it is of these last, the apostle is speaking under the general name of Greeks, who sought after wisdom, or philosophy*) I say that these doctrines could be thus represented, by the inspired apostle, appears, utterly, improbable, if not impossible: for what Christ teacheth with respect to the divine nature in itself considered, and with respect to morals, is no more, than what the Jews, by the scriptures of the Old Testament, were obliged to believe; and if the wisdom of the philosophers could never discover such a glorious idea of the divine nature, or plan out such a compleat system of morals; yet, such were the notions the wisest and best of them had of God, and such their sentiments as to morals; that the views of the divine nature given by Christ, and the glorious and spiritual morality of the gospel, once, presented unto them; if there had not been a variety of peculiar doctrines connected with, or founded upon the cross of Christ, which at once dashed the pride of their philosophy to the ground, and confounded their darling prejudices; instead of rejecting it as foolishness, they must have received his doctrine with the highest admiration, and have ranked his person above the chief of their philosophers. And this, further, appears,

Thirdly,—That though the chief reason, why the Jews stumbled at his doctrine, was, undoubtedly, that they looked for a temporal prince, in the person of their Messiah, at the head of a monarchy universal; and, therefore, dis-
 gained the thoughts of a crucified Christ; yet, the hea-

* The Greeks were in our apostle's time the most famed philosophers, and it is of the philosophers of most eminent note amongst them that he is speaking in the text, as appears from the context ver. 20. *Τῶν σοφῶν*, the name *σοφῶν* being given to the most distinguished of them, as *σοφία* was to their philosophy.

then, the wise philosophers of Greece, or Rome—had it not been on account of the peculiar doctrines relative unto, or founded upon his sufferings, and crucifixion, must, on the contrary, have had the most exalted notions of the sublimity of his doctrine, and the highest veneration of his glorious person upon account of the uninterrupted, and exquisite adversities of his life, and the heroism and unshaken goodness, with which he suffered a cruel, and an accursed death. And this, the rather, certainly, as it was in support of such a divine doctrine, which he exemplified in his life, that he underwent all these distresses.

This noble sentiment, of one of the best moralists amongst the heathen, is well known*, That there is not, on earth, a spectacle more worthy the regard of a Creator intent on his works, than a brave man superior to his sufferings.

Plato, as if prophetic of the character of Christ, in the second book of his Republic, makes Glaucon draw the amiable picture of a man of complete virtue to the following purpose; viz. "A man simple in his manners, full of benevolence and candor, and to use the beautiful expression of Æschylus, much more solicitous to be good, than to appear so: let us strip him, saith he, of all the honour, which usually accompanies virtue: let us lead him with all the hatred and infamy, which are the natural attendants upon vice: let us go yet further, in order to remove every doubt concerning the purity of his motives, and see whether he will preserve himself virtuous. Let us take from him every advantage whatever, his attachment to virtue excepted. And to conclude all, let

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See Grotius upon this context, particularly ver. 20. His words are, *cap. Gracis; per excellentiam dicebantur ii. qui præcepta morum tradebant, ut septem ille per Græciam nobiles, deinde Socrates, et alii.*

* Seneca de Providentia, cap. 2.

"us suppose that his constancy is put to the hardest trial, and that he ends his life by AN IGNOMINIOUS PUNISHMENT." It is likely, Plato himself thought the existence of this character in any person, very much improbable, in the circumstances mentioned: but, it is evident, that, he intended to exhibit by it, the most perfect idea of virtue, he could possibly conceive.

Now, if such were the sentiments of the best philosophers, as they were, induced, of whole * sects of them, of old; it could not possibly be the sufferings, and cross of Christ, in themselves considered, that prejudiced them against him, but the peculiar doctrines concerning his divine nature, and mediation as relative to his cross, and the other facts concerning him consequent upon it, and the doctrines included in, or founded upon all of these facts relative to him, in part, or in whole. —

— That he was God's only begotten Son, and a divine prophet sent to men; and that, hereby, men should perceive the love of God to them, in that whilst, yet sinners, and ungodly, †, Christ died for them—to the learned philosophers, seemed quite unintelligible. An infinite, and divine person suffering in the human nature—to them, appeared an absurdity. Suffering for guilt, not his own—still more absurd: an atoning sacrifice expiatory of the guilt of a sinful world: God propitious to sinners through faith in his blood: justification before God, and acceptance with him through grace, and by faith only—entirely ridiculous. In like manner, that the sending forth the influences of the holy Spirit, that deliverance from every curse, that heaven itself, and every spiritual blessing; in a word, that all which is understood to be included in the redemption of men should be purchased by the blood, and communicated by the me-

* The Stoics particularly — See more instances to this purpose in Grot. de Verit. cum not. Clerici lib. iv, sect. 12. in not. † Rom. v. 6, 8.

stitution of Christ, the sacrifice: that he who was crucified to death, should rise again, and not only rise again, but be exalted, and seated at the head of universal government in heaven and earth, and be, by his doctrines, and laws, under the influence of the holy Spirit, forming his subjects on earth for the higher glory of the heavenly kingdom—These, and such as these, were doctrines, their philosophy could not digest, and consequently made them reject the whole. Thus Christ crucified was to the Greeks FOOLISHNESS.

And that this in fact was the case, appears, evidently, from the earliest writings of the adversaries of Christianity.

* The greatest part of Celsus's books were taken up in ridiculing the Christians, for pretending that the author of their religion is God; and came down from heaven; and this he did from the manner of Christ's condition, the persecutions which he underwent, and the ignominy of his death: at these things, Lucian, the contemporary of Celsus, sneered: and the emperor Julian, in his writings†, a long while after them, harps, particularly, on the same string; and treats the apostle John with peculiar spite, because of his writing so clearly, and fully upon the divinity, as well as sufferings of Christ.

In general, in whatever manner the ancient antagonists of Christianity attacked it, they all held the ignominy of the cross, and the divine character ascribed to Christ, upon which the whole of the peculiar doctrines of Christianity turn, as incompatible; and therefore nothing could appear more ridiculous to these philosophers, than the doctrines of salvation through a crucified Saviour.

Thus, if to the Greeks, who sought after wisdom; that

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* Celsus lived about 100 years after the death of Christ, was a philosopher and man of genius, and the first writer against Christianity that we know.

† Julian succeeded Constantius the son of Constantine the great in the empire A. D. 361. ‡ ver. 22.

is, to their philosophers, Christ crucified could not appear, in any shape, to be foolishness, but in regard to the peculiar doctrines relative to the cross, or founded upon it; and if those of them, who wrote against Christianity, in its earliest period, actually treated it as ridiculous upon that account; hence we may, certainly, infer, what is, also, obvious from the context, **THAT THESE PECULIARS WERE THE CHIEF SUBJECT OF APOSTOLICAL PREACHING***; and that, however, relished by the philosophy of the world, yet, from the suitable remedy displayed in them for the ignorance, guilt, and misery of a sinful world; from their divine influence, and native authority over the souls of those, who believe; and from their rational, and constraining power as to the practice of universal goodness, they are, as the apostle, expressly, teacheth in the context, the "wisdom," the philosophy "of God, and the "power of God unto the salvation of all who are called, "whether Jews or Gentiles."

* The case of the Judaizing Christians, to whom the apostle writes in his epistle to the Galatians, puts our conclusion beyond all manner of doubt, likewise. They embraced the Christian religion, notwithstanding they, well, knew, and actually believed that Christ the author of it had been crucified; yet nevertheless, the apostle, plainly takes notice, that the cross was was an offence to them, chap. v. ver. 11. — Not because the author of their religion had been crucified; NO: for that they must have believed, if they knew any thing of Christ's history, at all, and without the knowledge of this, they could not have been his followers. But obviously, because the doctrine of justification by faith, as relative to the cross of Christ, and the other doctrines founded upon it, were incompatible with their notions of acceptance with God, and the consequent blessings of happiness present and future, through circumcision, conformity to the Mosaic constitution, and obedience to the moral law.

As to the doctrine of justification, they withstood the christian principles; in this respect, the cross of Christ was an offence to them; for as they, in general, held the Christian name, it could not be so, in any other. And because of the apostle Paul's preaching in opposition to their sentiments, many

Having thus inquired into the subject, we proceed to the *second* general thing proposed, namely

To inquire into the MANNER of APOSTOLICAL preaching.

Upon this head,—The light, in which they represented the chief subject of their preaching, justly, challengeth our principle attention.

As already hinted in the preceding part of this discourse, they preached Christ crucified,—Imo—as a remedial dispensation: with this amiable aspect, the Saviour and his grace was notified to the first * sinner, and in all subsequent discoveries of him, whether prior to the Mosaical constitution, or under it, he shone, in this light, with more conspicuous grace. In this view, one angel published our Lord's nativity, unto the shepherds†, and suddenly after, a multitude of the heavenly choir sung his entry into this lower world, with all the glories of his remedial dispensation. In this light, the apostles preached Christ crucified, and all the doctrines relative unto, or founded upon his mediation, and cross. But this implies, that, in their preaching, they con-

of the judaizing Christians had joined with the unbelieving Jews, in persecuting him; and some of them, when he was at Rome, a prisoner, had published falsehoods concerning him, as if he had reversed his doctrine, and taken sides with them; the judaizing teachers in Galatia had done that, particularly; wherefore he adduces his present circumstances as evident proof of their falshood.—“And I, brethren, says he, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased;” and if so, his hardships, in the present case, must, likewise, have been at an end: but, concludes he, toward the end of the epistle, chap. vi. ver. 14. and 17. “God forbid that I should glory save in the cross of Christ.” And for proof that he did so, he says further, “No man need trouble me henceforth,” but consider that “I bear in my body the marks of the Lord Jesus,” that I at present suffer persecution for preaching the peculiar doctrines of his cross, in which I glory.

* Jer. iii. 15.

† Luke ii. 21. 24.

sidered the world of mankind, as in a sinful, guilty, and miserable state, and addressed the peculiars of Christianity to them, accordingly: this was what they actually did, and what, agreeably to the character of Christ, the design of the Christian revelation, and their own mission, they could not but do; for "that the world is in a state of ruin, is a supposition, which seems the very ground of the Christian dispensation;" and without which it is entirely inexplicable.

Christ's name, and character as Saviour from sin, indicate the disease and ruin, for which he only is the remedy: his offices, in that character, point out the manner of the cure: and the design of the gospel is, peculiarly, to display the Saviour, and this great salvation.

To exhibit these in conjunction, to the world, was the chief purpose of the apostolical character and mission; and in their doing so, they acquitted themselves, agreeably to the spirit of their Master's mission, as well as their own; he came to seek, and to save, that which is lost, his business was with the sick, with sinners, yea, with the chief of sinners; these were the leading characters of all mankind, and, accordingly, the apostolical mission runs thus, "Go ye unto all the world, and preach the gospel to every creature."—All are corrupted in their natures, guilty before God, and alienated from him by sin: this is the only remedy and means of repairing the ruins of their nature, of expiating their guilt, reconciling them unto God, and restoring them into his favour.

The accounts we have of the apostles preaching, as well as their writings, all, point out the matter, precisely, in this very light.

With respect to their preaching—one thing, particularly, amongst others, ought to be attended unto.

See Butler's Analogy, part ii. chap. 5. sect. 5. * † Mark xvi. 15.

It was a general requisite of the apostolical character, that those vested with it should be men who companied together with the Lord Jesus, all the time that he went out, and in, among them*, that is, during his public ministry, beginning from the baptism of John, unto the same day, that Christ was taken up from them; that as they were witnesses of his public life, and doctrine, sufferings, and death; they might also be witnesses of his resurrection, and ascension, the finishing parts of his remedial work upon earth; and which were satisfying evidences of the sufficiency, of the whole, to effect the salvation of mankind.

And although, The great apostle of the Gentiles was not among the number of those, who companied with the Lord Jesus; yet, he had that deficiency made up, by extraordinary revelation from Christ in person after his ascension; as he tells us, himself, that he saw the Lord†. and that he received his doctrine, from him; and hath given us good evidence, as any other of the apostles, of the truth of what he says, and of his miraculous call to the apostolical office, as well as conversion to the Christian faith.

Now, as the apostles were witnesses of Christ's life, doctrine, and miracles: and, likewise, of his death, resurrection, and ascension: so their preaching was a constant publication of these facts‡, and of the character, and offices of their Master exhibited in them.

Upon these facts they founded all their doctrine; and from the evidences of these, and the extraordinary inspiration of the Spirit, and what Christ, expressly, taught them concerning himself; they published those parts of his character and work, that were not the objects of their own observation; upon the one hand; his divine nature, miraculous conception, and nativity: and upon the other; his

* Acts i. 21, 22. † 1 Cor. ix. 1. and xv. 8. Acts ix. 4. Gal. i. 22, &c. &c. ‡ Acts i. 8.

mediatorial kingdom, and rule of the Father's right hand in heaven, and the effects of this upon his subjects on earth, his second coming to raise the dead, and future judgment, with the eternal glory consequent upon all these to himself, and to his people.

And in conjunction with what they taught, as personally relative to Christ, they constantly exhibited him, as chosen, appointed, and sent of God, that, by all these things, he might, effectually, accomplish the work of redemption and salvation for sinners of mankind. In this view; upon the one hand, they celebrated the grace, mercy, and goodness of God the Father to the world, as the original source of this remedial dispensation: and upon the other, the character of Christ, as the glorious Mediator, and in whom, the executive part of this infinitely important plan is placed.

Accordingly they published to all the world, as a faithful saying and worthy of all acceptance, that he came to save even the chief of sinners; and because he ever liveth, therefore, he is able to save, to the uttermost.

And, in order, that mankind might be saved by him, they preached the necessity of FAITH in him;—a persuasion, not only, of the truth of all the facts, and doctrines relative to him, but also, a hearty compliance of soul, with the whole purposes of God manifested concerning him, as relative to the recovery, and salvation of lost sinners of mankind. This they called believing with the heart unto*, righteousness; and preaching these things, they called, preaching Christ, Christ crucified, or the gospel. Thus Peter, narrating the facts relative to Christ, preached before the Sanhedrim, the exalted Prince and Saviour, to give repentance to Israel, and the remission of sins†; and thus before the same court, his fellow apostles, also, preached: and thus, Paul at Antioch‡ (as every where

* Rom. x. 10. † Acts v. 39, 30, 31, 32. ‡ Acts xiii. 23. to 38, 39. &c.

else) preached "through this man the forgiveness of sins, "and that by him, all, that believe, are justified from all "things, from which they could not be justified, by the "law of Moses."

After what hath been said, I shall only observe, further, upon this head: that the apostolical writings,—their epistles,—especially those of the apostle Paul, evidently shew, that they preached the peculiars of Christianity as a remedial dispensation: and though their epistles might differ in form from their sermons, yet, they did not differ in substance, the design, of both, being to promote the faith of Christ.

In the epistle to the Romans, there is the most methodical view, possible, given of this truth.—Jew, and Gentile are sinners, and guilty before God;—by one man sin entered into the world, and all are sinners;—The justification of sinners before God is only through grace and by faith;—faith respects Christ as the remedy;—and by one man's obedience,* many shall be made righteous.

In the epistle to the Ephesians, the same thing is set in the most striking light. The apostle, there, draws the natural character of all men since sin entered into the world, viz. dead in trespasses and sins. And lest we should confine this character to the Ephesians only, he, as it were, industriously varies the person in which he speaks. Ye, Ephesians—we including himself, and others, were dead in trespasses and sins, chap. ii. ver. 1, 5. and ver. 3. of same chap. saith he, "We were by nature the children "of wrath, even as others," meaning, evidently, the rest of mankind. And, so, in consequence, through the whole subsequent parts of the chapter, he points out the foundation of our recovery to be the grace and mercy of God,

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and the mean of it to be the cross of Christ. The same thing might be pointed out in his other epistles, as well as in those, written by the other apostles: and it may be observed in them all, though some of them were written for particular purposes, that this view of Christ crucified, or the peculiar doctrines of Christianity, is always, in some part or other of every one of them, either directly expressed, or evidently implied, and is considered, as what gives life and spirit to the whole. But, in

The *Second* place,—As the apostles represented the chief subject of their preaching, as a remedial dispensation, so, they preached Christ crucified, as the foundation of that religion, and morality, which their Master himself had inculcated in person every where, and which is the design of Christianity to disseminate amongst all the nations of the earth.

As Christ had done before them, they adopted the religion of nature, and all the obligations of piety, and virtue, which reason can approve, and considered them, as most essential parts of their plan; and one great aim of their preaching, always, was to illustrate these, and enforce their eternal obligations. But, in pointing out the obligations of religion and morality, they did not rest in those, that were merely natural: but as the remedial dispensation, which they preached unto the world, discovers new, and most interesting relations*, between God and man, which without its light, could never have been perceived; so, they incorporated what might be, properly, called the religion of nature, with a plan of religious and moral relations, and duties, vastly, greater, and more extended, in proportion to these new relations. Thus, by preaching the peculiars of Christianity, they, at once, extended the foundations of religion, and morals, and proportionally strengthened their obligations; and if by so do-

* See Butler's Analogy, part ii. chap. 1.

ing, they extended the sphere of religious, and moral duty; it must be acknowledged, the motives they offered from remedial grace, and goodness, and love, without parallel, as well as from all the glorious privileges, and future prospects of the gospel, are sweetly constraining, and delightfully powerful, beyond comprehension.

What a glorious foundation of religion this, which they preached:—God in Christ reconciling the world to himself, and not imputing their transgressions*, unto them, and sanctifying them by the eternal Spirit, in order to the enjoyment of an inheritance incorruptible, undefiled, and that passeth not away! What an attractive countenance doth religion, with all its numerous train of delightful duties, herein shew? And how effectually commanding its divine beauties, and interesting motives?

Social virtue too,—and all the amiable excellencies of personal character,—how, strongly, are their obligations established by all the peculiar discoveries of redeeming grace; whilst all the common, and special relations of man to man, have these most comprehensive, and most joyous ties superadded,—of the household of faith,—of the adopted family of God, and as such, followers of his only begotten Son!

That, thus, the apostles preached Christ crucified, or the peculiars of the remedial plan, pointing out the whole of their tendencies as the life and spirit of the religious and moral system, I need not accumulate proofs before an audience, whose sacred character is sufficient evidence, for their knowledge of this important truth. It will be, only, necessary, in general, to appeal to every account given in scripture of the tenor, and tendency of their preaching; and to, almost, every page of their sacred epistles pregnant with it; in which, upon whatever particular occasions they were written; the running character of them all, will be found,

that from the peculiars of Christianity, they display, and enforce the various branches of universal moral duty; and all the practical parts of the religion of nature blended with, or illustrated, and enforced by, the religion of Jesus.

Thirdly,—In preaching Christ crucified, in the above lights, they addressed themselves, not only in general, in a manner suitable to the circumstances of their hearers; but, particularly also, unto their different characters and capacities.

They preached the gospel, as a dispensation adapted to all mankind, declaring, that as all were sinners, so, all stood in need of its remedial grace, and calling to all, Jews, and Gentile, whosoever will, let him come. And when they preached, they also, exhibited the evidences of what they spake; nor did they rest there, alone, in the miraculous power of which they were possessed, and by which they confirmed their doctrine; but, as if they had had no such power at all, they addressed themselves to the reason, to the understandings, to the consciences of men.

To the Jews, they argued from their own law, and oeconomy, and shewed, that Christianity was but its fulfilment and perfection. And to the heathen, they argued from the order of nature, and from their own particular notions of the Deity; for proof of this, witness the whole history of the Acts of the apostles, and particularly chap. xvii. where we have account of our apostle's manner at Thessalonica, Berea, and at Athens.

And, as to the two distinguishing characters that divide all the world,—the wicked, and the good, the children of disobedience and the children of God,—they addressed the first with all the thunderings of the law, and terrors of the Almighty, exhibiting at the same time to them remedial grace, and all the merciful and rich displays of the gospel: the last,

they strengthened in their way, with all its blessed precepts and delightful rules, with all its precious promises, and divine consolations: thus, they shewed themselves approved unto God, workmen that needed not be ashamed, rightly dividing the word of truth*, and giving to every one his portion of meat in due season.

As to their language, and what is properly called, style in speaking, it was plain, and simple, yet nervous, and animated: the apostle in our context, with respect to himself, gives the following account of it; “† He came not to them
“ with excellency of speech or of wisdom—his speech and
“ preaching was not with the enticing words of man’s wisdom—
“ not with the words which man’s wisdom teacheth:” because, according to his estimate of things†, “The
“ wisdom of this world is foolishness with God,” and (ver. 25. following the text) “Because the foolishness of God is
“ wiser than men, and the weakness of God is stronger than
“ men:” this account serves, also, for the manner of the rest of the apostles. They did not accommodate their language to the philosophic, or sophistic taste of the age, and places in which they appeared; but spake with plainness and perspicuity, with grandeur and majesty, suitable to the infinite importance of what they preached, and to the infinite wisdom of Christ who sent them: thus, are we to understand the apostle, when he tells us, he came not with the excellency of speech or of wisdom; for as to genuine eloquence, perhaps, our apostle never had a superior, unless it was he, who spake, as never man spake§. In a word, the constant aim of all the apostles, in speaking, was to reach the understanding, and affect the hearts of their hearers, “ chusing rather to speak ** five words, so as to teach in the church, then ten thousand words, in an unknown tongue;” or which

* 2. Tim. ii. 15. Luke xii. 41. † 1d chap. i. 4, 13. ‡ 3d chap. ver. 19. § John vii. 46. ** 1 Cor. xiv. 19.

is the same thing in effect, in the common language, so as not to be understood.

And, as they aimed at edification, and instruction in the manner of their language, so, with the greatest integrity and uprightness, they spake out their sentiments as to the great subject of their preaching addressed unto the different circumstances, ranks, and characters of their hearers. With regard, to this,—they despised the little art of concealing their own sentiments, upon any account whatever, under the covert of general, or equivocal expressions; even, tho', by doing so, they might have in many instances ingratiated themselves with the great, and flakened the rigor, of the ruling party, against them, and approved themselves, in some measure, to the reigning taste. Nor had they one sort of doctrine, for the people, and another, for themselves. Simplicity, and godly sincerity were their genuine characters in private life: simplicity, and godly sincerity were the amiable characters displayed in all their public ministrations; seeing, saith the apostle*, we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.

To conclude this head;—as they carried the characters of the highest integrity, and uprightness along with them, in every respect, and stamped them, particularly, upon their manner of preaching; so, fervent zeal, and intrepid boldness, tempered with the deepest humility, and most conspicuous self-denial; and animated with the supreme love of God, the Redeemer, and the souls of men, were, with respect to them as preachers, their greatest glory.—These great qualities adorned their public speaking, ennobled their sentiments, and shed a commanding influence upon

* 2 Cor. iv. 1, 2.

what they spake; so that the truths they delivered, carried conviction along with them, and, generally, left their salutary effects, upon the hearts of many of their hearers.

And, though, upon account of the zeal and boldness with which they preached, they were, often, brought under the greatest distresses, and had, generally, the prospect of nothing from the ruling powers, but the most dreadful persecution; yet, none of these things moved them, neither did they count their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, the grand purpose of which, according to the apostle, was, to testify the gospel, or the glad tidings of the grace of God*.

Thus much, for the manner of apostolical preaching, viz. for the LIGHTS in which they represented their CHIEF SUBJECT, and their MANNER of ADDRESS to their HEARERS.

It, now, remains to APPLY what hath been SAID.

As to this — If in the preceding inquiry, the SUBJECT, and MANNER of APOSTOLICAL PREACHING have been represented according to truth, the conclusion, with respect to every individual minister of the gospel, is, exceedingly, obvious — Go†, and do thou likewise.

What hath been said with regard to them as preachers, is equally incumbent upon all, of the preaching order, upon every minister of Christ. Their subject is in all respects the same, and the highest glory of the preaching character, is undoubtedly to imitate the apostolical manner: we have, indeed, none of their preternatural endowments, nor ought we to lay claim to them: these were imparted to them, in order to their infallibility in preaching the truth, and confirming it with miraculous evidence: but, if they were under the influence of infallible inspiration, the obligation is undoubtedly the stronger upon all their succes-

* Acts xx. 24.

† Luke x. 37.

fors, in the ordinary ministry of the gospel, to hold them as their masters, both as to subject; and manner of preaching.

True indeed, they have the great Master of the apostles, and their own, to imitate as a perfect pattern of preaching, as well as of the religion which he taught :—but this instead of detracting from, establisheth our conclusion.

The apostle's daily attendants; were instructed by him and what he taught the multitudes in parables, to them he fully explained.

During Christ's public ministry, Christianity was but as in a state of infancy.

By his life, doctrine, and miracles, he fully proved his divine mission, and character as the Christ, and Saviour of the world : but as the doctrines of the great salvation * by him, were to be established upon facts relative to himself ; until these facts existed, he could not, with propriety, be so explicit in preaching these doctrines ;—his disciples would not have received them ;—his enemies, in spite, might have prevented those of them that were within their power. Accordingly, we are told, he preached the word in parables to the people, as they were able to bear it † ; and in his consolatory discourse, just when he was going to enter upon his last sufferings, he expressly tells his apostles, that he had yet many things to say unto them : but, adds he, ye cannot bear them now ‡. Christ's last sufferings, his death, his resurrection, his ascension, and universal rule, were facts that followed his public preaching ; upon these facts, very many of the peculiar doctrines of Christianity ;—almost all of them, turn : in his own public ministry, therefore, he could speak of these doctrines, but in a prophetic or enigmatical way: the circumstances of time, as well as the dispositions of those to whom he spake, made any other way improper ;—accordingly this was his method. He, indeed,

* Heb. ii. 3.

† Mark iv. 33.

‡ John xvi. 12.

toward the end of his ministry, spake out these things more plainly to his apostles; but even then they did not understand them, and could not receive them, still dreaming of a temporal, instead of a spiritual kingdom.

The doctrines of Christianity, then, as a connected plan, were not fully divulged to the world, no, not to the apostles themselves, so as that they understood them, till after Christ's ascension into heaven; for just when he was about to ascend, they asked him, if at this time he would restore again the kingdom to Israel? To which, his answer puts what we have mainly in our eye, as to the application of the preceeding discourse, beyond all manner of doubt.

—"It is not for you, replied he, to know the times, and the seasons, which the Father hath put in his own power: but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, **AND UNTO THE UTTERMOST PARTS OF THE EARTH*.**" Agreeably to this; it was in consequence of their being filled with the Holy Ghost, that what Christ taught them, was brought to their remembrance; and it was not, till receiving his miraculous influences, that the Christian dispensation was thoroughly, communicated unto them, and understood by them; and that under these influences, contrary to all their former prejudices, they published this spiritual dispensation to all the world, in a connected plan, in which, facts are the sure and firm foundation. Thus were they witnesses to the **FACTS** concerning Christ, **UNTO THE UTTERMOST PARTS OF THE EARTH**; and salvation through him, as the result of these **FACTS**, to all the world of mankind.—Hence it obviously appears, that as to the subject, and manner of preaching, we ought to hold the apostles as our **PAT-**

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* Acts i. 7, 8.

TERN ; and if what is above said, be a fair representation of the truth, to do so——is agreeable to the constitution of Christianity, and to the mind of Christ.

The faithful minister, then, will with care, and perspicuity preach to his hearers all the facts relative to our blessed Saviour, and the doctrines included in them, or founded upon them ; and that, not in a superficial, or occasional manner only, but as the foundation, and pervading spirit of all he preacheth. He will endeavour also, with accuracy, often to unfold their evidences, in which consist the grounds of Christian faith. And as after the example of the apostles, Christ, and him crucified, will be regarded as his CHIEF SUBJECT, so he will, like them, point out the PECULIARS OF CHRISTIANITY as a remedial dispensation, and as the foundation of a religious and moral plan.

In regard to them as a remedial dispensation,—the ruin occasioned by sin's entering into the world, the depravity and corruption of human nature, the guilt of all mankind, or which is the same thing, their being liable to distress and punishment*, this truth in its nature, and practical

* If it is acknowledged, that in consequence of the sin of our first parent, mankind are subjected to distress and death,—upon due attention, it will, perhaps, appear to amount to no more than wrangling, to contend that mankind are not guilty, that is, not liable to punishment upon the account of that sin : the fact, that they are subjected to circumstances of distress, and death, may sufficiently convince us, that in the eye of the moral Governor of the universe, they are somehow guilty ; and therefore, subjected : to conclude otherwise, seems to throw dishonour on the moral government of God, and to impeach the glory of all his perfections.

And as to the ruin occasioned by sin's entering into the world ; and in particular, the depravity and corruption of the human nature,—this is a truth witnessed by the experience of all mankind, acknowledged, with regret, by the best of the heathen philosophers, affirmed in the word of God, and without which, the Christian dispensation seems, in many things, not to be explicable. To this purpose it may not be improper to attend a little to

influences, will, according to its great importance, be duly attended unto, and frequently illustrated by the Christian preacher; and that, not only, as respecting the world in general, but likewise as respecting every individual in particular: and in conjunction with this, also, pointing out, with precision, the infinite evil of all actual wickedness and sin—he will shew his hearers the necessity of remedial grace, and lead them to Christ as the Saviour, and to the mercy of God through him, as the only fountain of salvation.

And, in consequence, it will, always, be his solicitous care, clearly, to point out to his hearers, the friendly and

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the sentiments of Dr. Butler, upon this head. “ Were we, says he, to suppose, the constitution of things to be such, as that the whole creation must have perished, had it not been for somewhat, which God had appointed should be, in order to prevent that ruin; even this supposition would not be inconsistent, in any degree, with the most absolutely perfect goodness. But still it may be thought that this whole manner of treating the subject before us, supposes mankind to be naturally in a very strange state. And truly so it does. But it is not Christianity which has put us into this state. Whoever will consider the manifold miseries, and the extensive wickedness of the world: the wrongness within themselves which the best complain of, and endeavour to amend; but that the generality grow more profigate and corrupt with age: that the heathen moralists thought the present state to be a state of punishment: to all which might be added, that the earth, our habitation, has the appearances of being a ruin;—who, I say, will consider all these, and some other obvious things, will think, he has little reason to object against the scripture account, that mankind is in a state of degradation; against this being the fact: how difficult soever he may think it to account for, or even to form a distinct conception of the occasions and circumstances of it. And that the crime of our first parents was the occasion of our being placed in a more disadvantageous condition, is a thing throughout, and particularly analogous to what we see in the daily course of natural providence; as the recovery of the world by the interposition of Christ has been shewn to be so in general.”—Butler’s Analogy, part II. chap. 5. sect. 5.

powerful influences of the various particulars of this generous plan, upon practical religion, and morals.—To do otherwise, would be to deny his Master, and to defeat the design of his coming into the world:—to preach otherwise, would be to fly in the face of all the apostles either spake, or wrote.

And, here, we cannot but observe the superior advantages a preacher will have, as to inculcating moral duties, who founds upon the peculiar doctrines of Christianity. By doing so, he adopts natural religion, and by uniting it with the discoveries of the gospel, he extends its foundations, strengthens its motives, and increases its obligations; and, what is more than this, the remedial grace which he preaches, purifies and refines the souls of men, to display it in all its intrinsic excellence, and native glory. By preaching the morality and holiness of the gospel in this manner,—all its virtues, and all its laws, address the heart with sovereign fruitful influence, whilst the peculiars of Christianity are considered, upon the one hand, as the chief principles of action; or, upon the other, as the motives chiefly animating to the practice of universal goodness. How greatly, then, would we mistake matters, if we should treat moral subjects, in our addresses to a Christian audience, in no higher way than upon the principles of an abstract philosophy? this must always fall infinitely short of the wisdom of God, and so will, also, never be the power of God to the salvation of any hearer. In the

Second place,—The Christian preacher will, also, form himself upon the APOSTOLIC MANNER, in his ADDRESS to his hearers.

A strict regard to their circumstances, characters, and capacities, will manifest itself in all his public discourses. Even, their prejudices will be attended unto, and as far as is possible, so conducted by him, as either gradually to

weaken them, or, at least, not so to irritate them, as to lead those under their influence to stumble at the more essential parts of religion. And considering his hearers, in all their diversity of circumstances, and character, he will address their inward feelings in a special manner.—It has, indeed, a wonderful effect, in preaching, to speak home to men's business, and bosoms. The experiences of the godly, and of the wicked, will therefore, by him, be so exhibited, as to direct and confirm, to comfort and establish the first; and to make the last, detest their ways, and turn from their wicked courses, unto God.

The experiences of the different characters of men, illustrated in such a manner, as that no one individual is apprehensive of his being, particularly, pointed at, and in such a way, as, equally, affects all in the same circumstances, attract attention surprizingly, instruct proportionally, and have, often, the best effects in preaching.

The times, also, appointed to different parts of Christian devotion, will be directly respected, and the public discourses suited thereunto; unless the preacher would stand chargeable with the most foolish affectation of singularity, or, perhaps, with something unspeakably worse.

Thirdly.—As to language, and style in speaking,—the Christian preacher hath, undoubtedly, the best pattern in that of the apostles: for we ought to consider, if there is any thing dark in their style with respect to us, it ariseth from the idiom of the language in which they spoke, or wrote, or from the circumstances, things, and customs, or such like, to which they allude; all was plain, to those, to whom they spoke, or wrote, as we may easily judge from the general plainness and perspicuity apparent to ourselves, in all their writings, and especially, from the animated nervous simplicity of all, or any parts of their public discourses, we have upon record.

The uprightness, and honesty with which they delivered their sentiments, their fervent zealous manner, and undaunted courage, together with their love to the SAVIOUR and the SOULS OF MEN,——these amiable qualities diffused throughout our manner, also, would give unction, and efficacy to all our sentiments, adorn our language, and reach the hearts of our hearers. And

In the *fourth* place——As we have none of their preternatural gifts, we ought to use all our acquisitions of knowledge, and literature, in subserviency to the honour, and intention of our office, particularly, to our preaching the doctrine of Christ;—not to make a shew of learning; for for that would be ridiculous in a popular assembly; but to use them so, as, by their aid, we may be accustomed to think, and speak with propriety, and qualified to do, at least, some measure of justice to the important subjects we treat of.——Thus the apostle Paul, though possessed of inspiration, and miraculous gifts, always, used his literature, and peculiar eloquence, in subserviency to his preaching the gospel; this, he shewed, particularly, in his encounters with the Stoic, and Epicurean philosophers at Athens, and in his defence of himself, and preaching Christ before their highest court of judicature, the Areopagus*. His history, and epistles shew what use he made of his Jewish learning, as well as of his consummate eloquence. The irresistible strength of his eloquence doth, indeed, most conspicuously appear, when brought before judges, and tribunals for Christ's, and the gospel's sake. His defence before Felix, and answer to Tertullus, and his harangue before Festus and Agrippa, are inimitable pieces of oratory. But to mention particulars of this kind relative to him would be endless. Let us, in the ministry, imitate him as a pattern: and whilst our chief care is to learn our

* Acts xvii. 16, &c.

† Acts xxiv. 10—22. Acts xxvi. 1—30.

Christianity, from the sacred oracles ONLY; with assiduity and diligence, also, let us lay up treasures of useful SCIENCE; and with perspicuity and plainness, make these minister to the great purposes of our office, in preaching.—The advantages of learning in this way directed, simplicity of method, the plainness, and the elegance of scripture STYLE, an upright heart, a soul feeling the truths of the gospel, a distinct and spirited pronunciation,—these, to us, notwithstanding we have no claim to the extraordinary gifts of the apostles, will make way for a hearing of gospel truths, with decency and reverence, even, from the most sceptically impious, or from the most eminently wicked; and will give instruction to the most simple, and unlearned; and edification, and delight, unto all the intelligent, and good.

And as we are to preach to men, let us study mankind, as well as books; and let us, especially, be much conversant with these of our own congregations, in order that we may know them thoroughly and be able to direct the different duties of our office, so as to promote their best interests, in a present, and their eternal happiness, in a future world. A superficial knowledge, of these, to whom we daily preach, will never enable us to address them according to their different characters, and views of things; like as, ignorance, of the world in general, will never qualify us for making use of the common, or peculiar sentiments of men, differing in capacity, character or denomination, in order to induce them to become Christians indeed.—As the apostle PAUL was most eminently remarkable for his ministerial qualifications of every kind; so, perhaps, next to inspiration, and miracles, and the power of divine grace attending his labours, much of his extraordinary success was owing to his thorough knowledge of mankind; by this, he was qualified for becoming all things to all men; to the Jews—

few, in order that he might gain the Jews; to them that were under law, as under the law; to them that were without law, as without law, being not without law to God, but but under law to Christ; to the weak,—as weak, that he might gain the weak; in a word tho' free, the servant of all; and all this directed to one glorious view, namely, that, by all means, he might save some*.—To be a proficient in the knowledge of mankind is, justly esteemed, a most shining ornament, of the highest characters of men.—To possess this ornament of character, so as, by its means, to make mankind good, and happy, ought to be the ambition, as it is, undoubtedly, the glory of every minister of Christ. In this manner it was used by the great apostle of the Gentiles; and, his manner,—we can never, too much copy.

Fifthly,—In previous preparation, and in time of delivering the truths of Christianity to our hearers, let us fix upon our minds, a lively sense of the Divine Presence, and and maintain a steady dependence on the influences of his grace; this will have a happy effect on our own minds, and will make us meditate and compose, as well as deliver our discourses, in such a way as fairest bids to reach the purposes of edification to our hearers. And let us always remember, that how fairly soever we, subordinate teachers, may aim at success, there is, only, one supreme and efficacious Teacher who can command it; even a Paul may plant, and an Apollos water; but still it is God, who in the spiritual, as well as natural husbandry, must give the increase. But, let us also remember, that in the one, as well as in the other, it would be in vain to expect increase, unless we carefully perform our duty, in that culture, which in both is, respectively, requisite in order to produce it. And—to say no more,—

In the *Last* place—Let it be our constant care, that we do not unpreach by our conduct, what, we preach by our

* 1 Cor. ix. 19, 20, &c.

doctrine. If immorality, if levity ; if self-seeking, or a factious spirit ; if disregard to the meanest of the flock over whom by our office we are overseers ; or if pleasing men, however dignified, to the prostitution of our integrity, and office ; if any,—or if all of these things be found with us, though we preach like angels, what regard can we have from the world ? what regard can we claim ?——Truth will suffer in our hands, and we will defeat the cause we ought to support : A bishop ought to be blameless. Let us, therefore, take heed, not only, unto our doctrine,—but unto OURSELVES, and continue in them, by which means we shall both save ourselves, and them that hear us*.

* 1 Tim. iv. 16.

THE END.

The Reader will please correct the following Typographical Errors.

Page 8—line 28, for *apostle*, read *apostles*

Page 11—in the note, for *ille*, read *illi*—and for *allii*, read *alii*

Page 12—line 9, for *indued*, read *indeed*

Page 15—in the note, for *Jer.* read *Gen.*

Page 18—line 1, for *of the Father's*, read *at the Father's*

Page 22—line 16, for *there*, read *these*

Page 26—line 8, for *the apostle's*, read *the apostles, his*

Page 27—line 30, read *and preached salvation*, instead of *and salvation*

Page 32—line 13, dele *for*

Page 33—line 18, for *these*, read *those*

Ibid,—line 22, for *these*, read *those*.

doctrine. It is immovable, it is living, it is self-acting, or a fac-
tious spirit; it is directed to the masses of the flock over
whom by our office we are entrusted; or it is peculiarly men-
tally directed, to the perfection of our integrity, and
office; if any, — or if all of these things be found with us,
though we preach like angels, what regard can we have
from the world? what regard can we claim? — Truth
will suffer in our hands, and we will defeat the cause we
ought to support: A bishop ought to be blameless. Let
us, therefore, take heed, not only, unto our doctrine, — but
unto OURSELVES, and continue in them, by which
means we shall both save ourselves, and them that hear us.

or Tim. iv. 16.

THE END.

The Reader will find several other following Typographical Errors.

- Page 8 — line 28, for apostle, read apostles
- Page 11 — in the note, for ill, read ill — and for ill, read ill
- Page 12 — line 9, for ill, read ill
- Page 12 — in the note, for for, read for
- Page 18 — line 1, for of the Father, read at the Father's
- Page 22 — line 16, for ill, read ill
- Page 26 — line 8, for the Father, read the Father
- Page 27 — line 30, read and personal, instead of and
- Page 27 — line 10, dele for
- Page 28 — line 18, for the, read the
- Page 28 — line 22, for the, read the

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